

THE

GUIDE TO HOLINESS.

JANUARY, 1853.

ORIGINAL.

PAST—PRESENT—FUTURE—A NEW YEAR'S GREETING.

BY DANIEL WISE.

THE cautious mariner seeks, at midday, to learn his latitude, by a careful observation of the sun. The prosperity of his voyage and his personal safety demand of him the strictest attention, the most careful calculation, lest, through the loss of his bearings and distances, he wander in endless circles on the seas, without progress, or dash ignorantly upon the rocks of an unseen shore. With equal care should the good man, as he navigates the rough seas of life, frequently pause and cautiously study his relations to the great world in which he lives, and to the vast eternity whither he is borne by the tides and tempests of time. Particularly should he do so, as he mounts the wave which lifts him across the line that divides the old year from the new one. From its summit his eye should sweep the past, crowded with its dead, but indestructible, images,—it should scan the future, as far as its mists and vapors, rendered light and penetrable by the beams of prophecy and the signs of the times, permit his sight to reach. From the former, he should gather the lessons of reflection—the latter he should prepare to enter, with lofty purposes to satisfy its claims, with a strong heart to grapple with its evils, and with that

joy, which the hope of successful conflict is calculated to inspire.

Three great facts mark the history of the year one thousand eight hundred and fifty-two. It has been a year of despotic triumph and popular degradation in the old world,—of singular mortality among great statesmen, especially in America,—of emigration from overcrowded EUROPE to AMERICA and to AUSTRALIA. Each of these facts has its meaning. They stand in important relations to the destiny of the church, and to the development of Providential purposes. Could we read them aright, we should be startled at their import. We should be awed, as in the presence of occult agencies, evolving, with Divine energy, the grandest, sublimest, and most benevolent results. We are disposed to view them in the cheerful lights of hope, and not in the frowning shadows of despair. The triumph of European despotism we deem to be temporary—perhaps, in the present state of the European mind, a providential necessity. For, as the artificer in iron submits that stubborn metal to the fire, and, when it is thus rendered soft and malleable, places it on the anvil, and smites it with sturdy blows, that he may reduce it to a shape of beauty and to fitness for use and admiration, so may—yea, so we think He is—the Great Artificer of nations be smiting the people with the sceptres of despots, who ignorantly do His work, that He may thereby fit the now suffering nations to be moulded into the image of His dear Son.

The singular mortality among our statesmen has a more hidden meaning. We venture to suggest, however, that it augurs some important change, for weal or for woe, in our national condition. The death of such men as CLAY, CALHOUN, WEBSTER, RANTOUL, and others, but especially the first three, occurring so nearly together, cannot but exert a powerful influence on the politics and diplomacy of the government. They were men of power; their words were weighty. Their counsels went far to determine the action of a multitude of prominent and influential men. Their removal must bring forward a new class of minds, who will, in their turn, become the fountains of governmental influence. Who those men will be, what will be the character of their counsels,

or the result of their influence, it is as yet impossible to tell. All we dare infer is, that in smiting the three greatest intellects of the country to the dust in so singularly short a period, God is intimating a purpose to effect some striking change in our national condition.

The broad stream of emigration, rolling so grandly and so far, we regard as the greatest phenomenon of the age, if not of all ages. Never have such masses of men migrated to such vast distances, in so peaceful a manner, as at present. Heretofore, nations have quitted their homes and fields for new settlements, but they have marched to the sound of the trumpet, with flaunting banners, and with the sword unsheathed for conquest. Now, they go in a spirit of peace, carrying the olive branch in their hands, and the elements of the highest form of civilization in their character. At their approach, the desert blooms with beauty. At their command, the prairie adorns its ample bosom with golden grain, and the mountains uncover their precious treasures of silver and of gold.

But there is a still more striking feature in this phenomenon. Its tendency is to diffuse, to multiply, and to strengthen *a single race*. All other races of men are really losing, both in number and in power by it, but one. And that one is, the ANGLO-SAXON. From the Anglo-Saxon race, the principal stream flows. Its language, ideas, institutions, power, are all being wonderfully augmented by it; while the language, institutions, ideas, and even the identity of the other races, who contribute considerably to swell the living tide, are absolutely lost in it, as brooklets and small rivers are swallowed up by the mighty waters of the lordly Mississippi. In a brief space, how imperial will be the sway of the Anglo-Saxon! The great American continent, from the northern pole to stormy Cape Horn, the Islands of the Pacific, the great Australian regions, India, will be Anglo-Saxon! As a race, it wields a power now, which utterly eclipses the glory of the old Roman empire; in a little while, it will rule the world.

In this fact we have the key to the great problem of the age; through it we read the triumph of Christianity. Why this ascendancy of the Anglo-Saxon? What relation has its ascendancy

to the universal triumph of the cross ? Our answer is, that the Anglo-Saxon triumphs because his is the only race on earth which hold Christianity in its truth and simplicity. Its greatness began just where it commenced its adhesion to the pure Gospel ; it has grown just in proportion as it has felt the power of the cross. Its greatness, its freedom, its civilization are therefore to be viewed as irrefragable testimonies to the power of the cross to develope the capabilities of the human mind, and to elevate and bless mankind ; they rank high among the experimental evidences of the divinity of the Gospel of Christ.

By this diffusion and up-building of the Anglo-Saxon race, therefore, we understand the Providence of God to be preaching the Gospel of Christ. By it, Jehovah speaks to the nations. By facts, whose mighty voices reach the ends of the earth, He is assuring them that there is no freedom, no social happiness, no redemption from despotism, but by embracing that Gospel which has given the Anglo-Saxon his singular greatness. By the colossal grandeur of the British Empire ; by the unequalled freedom of civil government, and the unprecedented distribution of the means of social enjoyment among the millions of the American people, existing in proximity and contrast amidst the wretchedness of all other nations, He has placed a spectacle before the eye of the world, which cannot exist long unheeded, and which, when observed, cannot fail of being understood ! He who runs must read it ; and he who reads it must understand it. For, while Christian America and Christian England enjoy the most perfect form of civilization ever yet attained by man, the utmost degree of personal freedom, and (in America) of civil liberty, and the largest measure of public happiness, infidel FRANCE, after a half century of appalling struggle for liberty without Christianity, is the slave of a weak-headed despot ! Papal SPAIN lies despoiled of every thing but her vanity ; papal GERMANY is in chains, and papal ITALY is writhing in abject misery. The SOUTH AMERICAN nations, with MEXICO, lying in juxtaposition with Protestant North America, exhibit the same contrast. Hereby does God distinguish the pure from the impure form of the Christian faith. The same distinction is obvious, as we glance at the fierce despotism of

RUSSIA, standing beside the dead formalities of the Greek Church: while the enfeebled state of the OTTOMAN empire, the abject character of the millions who crowd the fanes of BUDHISM in INDIA and in BURMAH, together with the obvious inferiority of the CHINESE, all teach the great lesson, that *outside of Christianity*, man is most degraded, most wretched, most helpless! Within its influence, he is most exalted, most happy, most powerful! The fact is thus made patent to the mind of the world, that nothing but Christianity can meet its wants. This view of the state of the world illustrates our idea concerning the continued triumph of European despotism. Its success is permitted for the present for the purpose of *keeping* this fact before the eye of mankind. Tyrants are permitted to hold their sceptres, and to keep their feet on the necks of nations, until the sufferers learn the lesson that *in the cross alone is their hope*. Thus taught, they will at length turn, with uplifted hands and imploring voices, to Christ. Then will their hour of freedom come. Christ will hear their prayer. He will dash the thrones of tyrants as a potter's vessel. He will trouble their armies, break in pieces their chariots, and travelling in the greatness of his strength with dyed garments, He will scatter the blessings of liberty and public happiness through the world.

Such are our views of the facts of the past year in their relations to the future of Christianity. Are our opinions sound? Does the reader receive them? If so, he will discern a great practical truth growing out of them, and fervently appealing to him, and to all the friends of Christ. It is this. To give effect to the Divine lesson, it is necessary to develope the power of the Cross to its utmost extent in the Anglo-Saxon character,—to clothe Christianity with a brighter lustre, to make her resplendent and dazzling with the glorious beauty of her living head. This will heighten the contrast. It will make her superiority more apparent. It will hasten the result of her triumph.

But how shall this be done? We answer, confidently, it must be accomplished by the agency of individual minds. The glory of a Christian nation is only the outbeamings of the presence of Christ in the Church. It originates in the Church. Just as the

Church is holy, the nation feels the power of Christianity, and displays its excellency. The radiance which shines around its brow is from the interior Church; and the Church is light or dark, just as her members live near to, or distant from Christ.

What, then, has the lover of holiness to do with the facts of the times, and the destinies of man? What demand does the New Year make of him? Surely, its voice is for a self-devotion more pure, more self-sacrificing, more earnest, more active than ever! And this requisition derives enforcement from the obvious tendency of the age to scepticism. Unbelievers, masking their enmity under professions of regard, are busy in unceasing efforts to sap the public faith. Derision of Scriptural facts, assaults on its inspiration, pretended intercourse with the spirit world, proud pretensions in behalf of the sufficiency of natural religion, are being invented, revived, propagated! What is to counteract these things? Argument? Nay! This multiform scepticism proceeds less from the *intellect* than from the **HEART**. Logic has actually ground every sceptical argument to powder, again and again. But still the doubter dares to repeat it, despite his conviction of its falsehood. No, it is not by argument, but by a life of all-powerful faith, that the growing scepticism of the age is to be met. Faith that quickens, purifies, and makes potential, is the great antidote for infidelity, which can defy and survive every thing but the overwhelming power of holiness in man! Come, then, beloved reader! Prepare yourself for the contest by beginning the Year with renewed acts of self-consecration. Examine yourself, your life, your present state in the light of the Spirit. Scrutinize your motives, your aims, your thoughts! Let nothing escape your investigation. If found lacking, fly to your Lord! Hasten to his Cross! Renew your covenant! Hide in His bosom! Trust! *trust!* TRUST! until a new spring of conscious power bursts forth in your heart, and you feel the victorious workings of a mighty faith within you. Thus prepared, enter with diligence on your great work of laboring for Christ. Display the vitality of the Gospel through the perfect humility, gentleness and loveliness of your spirit, and in the rectitude of your conduct. Proclaim its power to save, and persuade men to embrace it, with

words of burning love. Thus will you contribute your part to the power of the Church, the glory of the nation, and to the final triumph of the Gospel of Christ.

ORIGINAL.

TRUST IN GOD.

BY IDA.

We know that all things work together for good, to them that love God. Rom. viii. 28.

WITH what confidence does the apostle express himself in the passage above quoted. Such language could come only from one whose will was in perfect harmony with God's, and whose faith unwaveringly centered in Him.

How full of consolation is this blessed truth, to that self-denying disciple of Jesus, who has left all to follow Him, and in consequence has to "endure a great fight of afflictions." Sometimes he is ready to exclaim, "All these things are against me!" but when he turns his eye to the assurance, "All things work together for good to them that love God," his faith is strengthened, his hope brightens, and he goes trustingly forward, believing that although he does not now fully understand why it is that he is called to pass through so many "fiery trials," yet he shall know hereafter. Enough for him that the promise is without limitation,—it embraces all things; "persecution," as well as the "hundred fold;" the "trial of faith," as well as the "joy unspeakable;" "perils among false brethren," as well as the love and "fellowship of the saints." Yes, his own familiar friend, with whom he has taken sweet council, and walked in company to the house of God, may "secretly whisper" against him, and devise mischief, while, Judas-like, he betrays him with a kiss.

True it is, that such perils as these enter deep into the soul, and take hold upon our very being, and we are ready to inquire, "How can I possibly be benefited by these things, so calculated

in themselves to destroy my influence, coming as they do from my professed friends, and Christian brethren. If an enemy had done this, then I could have borne it." But what saith the answer of God to one thus tried? There it stands forth in bold relief—written in characters of light by the pen of the Eternal: "All things work together for good to them that love God!"

Will you take home to your heart the comfort here offered you, and let faith in God sustain you in this hour of trial? Perhaps you were too sensitive of your good name, thought very much of your reputation, and were hardly willing to be spoken evil of for Christ's sake; or perchance you trusted more in the arm of flesh than was for your best good, valuing more highly the esteem and love of earthly friends, than God deemed consistent with His own honor. He is very jealous of His own glory,—He will not allow us to give to another that which belongs to Himself, without causing us to feel the chastening rod.

He will break down our earthly props, so frail in their nature, that we may be led trustingly to lean upon His arm alone for strength. Therefore, while we feel them giving way beneath us, let us not repine, but rest more confidently upon the immoveable foundation which is laid for us in Zion.

While one after another of those in whom we have confided forsake us, we ought not to murmur, but rather comfort ourselves in Him who has said, "I will never leave thee, nor forsake thee." Has not our Master suffered the very same things for us? "All of his disciples forsook him, and fled." Peter, in the spirit of self-confidence, had previously said, "Though all men forsake thee, yet will not I." But he denies his Master with oaths and curses. Behold the Saviour in the garden, as he tastes the bitter cup. How little sympathy do those three disciples, chosen by Him to be witnesses of His agony, manifest towards Him. In this hour of anguish, so deep that "He sweat as it were great drops of blood falling down to the ground," they sleep, although He had requested them to watch. Mark, for one moment, His treatment toward them; it is worthy of our attention—an example for us. Does He harshly upbraid them for their fault? O, no! "Couldst thou not watch one hour?" And then, as if

He would palliate their offence, and place it in the most favorable light, He immediately adds: "The spirit truly is willing, but the flesh is weak."

Well would it be for us, if we could always feel the same spirit towards our erring friends, considering the infirmities of the flesh, and the weaknesses of human nature. When we feel that we are treated with coldness or neglect, by those from whom we expect sympathy and attention, let us turn our thoughts to the Garden of Gethsemane, and learn a lesson of meekness and submission.

We are in greater danger when flattered, than when frowned upon. "Woe unto you when all men speak well of you," says Jesus. And again, "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." True, it is contrary to selfish nature to rejoice under such circumstances, but those who have been "crucified with Christ," and have faith in the promise we have chosen for our motto, can obey this requisition of the Gospel, as well as all others. Says Peter: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; upon their part He is evil spoken of, but on your part He is glorified." But the apostle would not have us for a moment suppose that this blessing is ours, if we bring the reproach upon ourselves by our own misconduct; therefore he throws in the admonition, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any suffer as a *Christian*, let him not be ashamed; but let him glorify God on this behalf." If we are buffeted for our faults, and bear it patiently, we have no glory for so doing; but if we do well, and suffer for it with patience, this is acceptable with God. In this, Christ has set us an example, "who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously." Thus ought we ever to do. His example is worthy of our imitation. But those only who have experienced a restitution of the mind by

the power of the Holy Ghost, can do likewise. It is so natural for us when reviled and threatened, to retaliate in some way, — use some harsh epithets, or endeavor to place our opposers in a position where they will appear ridiculous, or by some means seek to injure their influence. Now, this is decidedly wrong. “Who is he that can harm you, if ye be followers of that which is good ? O, how sweet it is to reflect, when we “hear the slander of many, and fear is on every side,” that our cause is in the hands of Him who judgeth righteously, — that He will vindicate it in His own good time, and also that our influence — our reputation — is dearer far to Him, than to ourselves.

When we do, therefore, in the exercise of faith, thus rely on our covenant-keeping God, how calmly we can move forward in the prosecution of our work, and how abundantly flows the peace of God to our hearts !

I do not say that we ought never to seek to free ourselves from false imputations. There are times when the cause of God seems to demand it, but much heavenly wisdom is requisite at such times to direct ; the glory of God should ever be kept in view, and never ought we to seek to regain our influence at the expense of others. Our brother’s or sister’s reputation ought to be regarded as much as our own, for it is as dear to them as ours is to us, and their feelings should always be respected. If actuated by the principle of love to God and our neighbor, we shall do just right in such cases. And how careful we ought to be about judging too hastily matters of this kind. We should understand the whole case before we decide, lest we condemn the innocent. The golden rule, when obeyed, always leads to right action. It ought to be engraven upon the tablet of our hearts, that it may be ever before us.

[Concluded in our next.]

In evil things, Satan separates the end from the means ; in good things, the means from the end. — *P. Henry.*

ORIGINAL.

AN OBJECTION TO PROFESSING HOLINESS ANSWERED.

BY REV. E. OWEN.

MR. EDITOR:—The following is the substance of an Essay, read before our District Meeting of Preachers, and is, at their request, forwarded to the "Guide" for publication.

THE strongest objection to an open profession of holiness, or entire sanctification, with which I have ever met, is the reproach brought upon the cause by those whose lives contradict their profession. But if (as some suppose) this is a sufficient reason to justify silence upon this subject, why profess regeneration? Are there not multitudes who make this high profession, whose lives by no means correspond therewith? And will any one (especially any Methodist) affirm that the reproach brought upon the cause from this quarter, should seal the lips of the truly converted man, or prevent a full and hearty profession of what God has done for him? Then why refuse to profess a higher state of grace, where the evidence is equally clear? Do you say, "it is more dangerous to profess holiness, than regeneration because the higher the profession, the greater the scandal, provided the life does not correspond therewith?" I grant, the higher the profession the greater the scandal, in case of a failure to live it — but still contend, that if the objection is good for any thing against professing holiness, it does make against professing regeneration. For though the reproach in the one case, would be greater than in the other, a failure in either case must bring reproach. Now we have no more right to bring a small reproach upon the cause than a great one. But a failure to live up to a profession of regeneration, must as truly reproach the cause, as a failure to honor a profession of holiness. Therefore, if we ought not to risk the reproach that might accrue from a profession of holiness, we ought not to risk it in the profession of regeneration. Moreover, I think it must be conceded, that the soul that lives in the enjoyment of the fulness of love, is less liable to backslide, and consequently less liable to reproach the cause, than the man who lives below his

privilege. This being the case, we certainly have no more to fear (if, indeed, as much) from a profession of holiness, where it is enjoyed, than from a profession of regeneration. But that we should not be deterred from profession, by fear of reproach, where we have the thing professed, the following considerations will abundantly show.

1. It is the *duty* of all to be holy. Whatever be our liability to fall into sin and reproach the cause, God's command is "be ye holy," be ye perfect, &c.

2. If the individual enjoying this high degree of grace, back-slides, he must inflict a deep wound upon the cause, whether he has been specific in his profession or not.

3. The soul enjoying this glorious state, will be less likely to fall from it if he humbly confess what Christ has done, than if he refuse to do this. The experience of many has proved this. Mr. Fletcher, for one; who, together with Wesley, Bramwell, Carvosso, and scores of others, believed it to be impossible to retain this blessing, without professing it. Thus we see, that in many cases at least, a failure to live it, is the certain result of refusing to profess it.

4. As it is the duty of all to enjoy this fulness, and a wound upon the cause, is the inevitable result of not living it when obtained, profession or no profession; and as persons are much more liable to fall, if they do not, than if they do profess it, it follows, that there must be as much danger of reproach (if not more) from non-profession, than from profession.

Let the view become prevalent, that the higher the profession, the greater the danger of reproach, and that profession of degrees of grace is not essential, and what would be the result? Who cannot see that we must soon be driven from our long tried practice, into those "hope so" professions, to which Methodism has ever been so much opposed.

Few, indeed, would risk the rebroach that might fall upon themselves, and the cause of God, from a true and confident relation of their religious experience. It would indeed seem *duty* to smother our feelings in some measure, as the most meagre professions would be the best, because the least dangerous. Has it in-

deed come to this, that we may no longer safely rehearse the great things God has done for us, notwithstanding all the good that has resulted therefrom, and all, forsooth, because some have failed to honor their profession? But the above theory is not only calculated to prevent a hearty profession of the grace we have, but is eminently calculated to dampen our zeal in the pursuit of more. For if at every step we take in this direction, the cause is more and more endangered, we tread upon rather dangerous ground, in our aspirations for holiness. Especially, seeing almost all, (if not all,) in whom its sacred fires are kindled, are so inclined, from a sense of duty, and the promptings of their own full heart, to speak out and tell what God has done. Though I admit that no person should be urged, or even asked to profess what they do not enjoy, and that the cause may have suffered from some moves in that direction, I cannot subscribe to the doctrine, that "it is not *essential*," to humbly, and at suitable times, profess this great blessing, provided we know we enjoy it.

I rather agree with Mr. Wesley, that "this could not be omitted with a clear conscience."

And with Mr. Bramwell, who not only publicly professed it, but declares he "believed it to be a *duty* incumbent upon him," and that he "thought such a blessing could not be retained without professing it, at every fit opportunity." I think we should profess just what we enjoy, and *no more*; and that the very fact of our being thus committed, will operate as a powerful motive to make our lives correspond with our professions, instead of accommodating our profession to what our lives may chance to be. I do not pretend to say just how public a profession of holiness should be — the judgment of the professor, and the dictates of the Divine Spirit, must govern this, as in lower professions. And yet, if these professions are made before the Church, (the propriety of which I suppose no Methodist will question,) I see not how they can be wholly concealed from the world. We seldom have a meeting in which all are so inclined to keep secrets, as not, in some way, to carry such professions abroad; and I cannot see why a statement from our own lips, would be more exceptionable, than from the lips of our neighbor. As Methodists, we have already

said to the world, we believe we must be purified from sin or be lost, and that it is God's will in Christ Jesus that we have this purity *now*. Will they not then expect, that (if we are consistent with our profession) some, at least, will be heard to praise God for the bestowment of this grace?

Candor, Nov., 1852.

SELECTED.

THE OPINION OF A GREAT MAN.

A REMINISCENCE OF DANIEL WEBSTER.

A FEW years since, I rode by the side of Mr. Webster, from Boston to Norwich. I had met him previously, in such circumstances that I felt at liberty to avail myself of his very pleasant and companionable humor, to make several inquiries in regard to subjects, in which the public mind was then particularly interested. In course of the conversation, I asked him whether he thought that the character of our political men, as he saw them at Washington, was improving in the spirit of integrity and probity.—With great seriousness and with his deep-toned deliberate emphasis, he replied,—“*I am sorry to say that I do not think it is.*” After a brief pause, during which he seemed to be revolving some important reflection, he said to me, “Mr. W—, there is a subject upon which I think there should be much preaching in the pulpit. I know it would not be very popular; but the time will come—and I think it has come now—when ministers should often present it to the people.—Christianity, sir, does not address itself to men, as nations or as communities. It does not address men, even in their social and domestic relations. But it comes to them as *individuals*. It holds every man to *his accountableness to God*. And if you make a man a *good* man towards God, you prepare him to be a good citizen, and, in short, a good man in all the duties and relations of life.

Now, then, the subject upon which, as it appears to me, there should be a great deal of preaching, *is the duty of personal holiness!*"

I have no doubt that he spoke the honest convictions of his heart, and expressed the comprehensive result of his long experience and widely-extended observation. His massive intellect and his noblest affections gave the seal of unfeigned, conscientious, devout sincerity to every word of this witness to the exalted claims of the revelation of the "Great God and our Saviour Jesus Christ." I responded that I was very happy to assure him that, in my circle of ministerial acquaintance and fellowship, there was very much of preaching upon the duty of personal holiness, and that in the religious periodicals and papers, which passed under my eye, there were many articles which more or less related to the same subject. And, I added, it may not perhaps be unsuitable for me to say, that my own subject of discourse on the Sabbath afternoon previous, was that suggested by the words: "Follow peace with all men, *and holiness, without which no man shall see the Lord.*" He turned around his great eyes, and with a look of intense significance, he exclaimed—"Right! Right! that last!"

L. N. R.

—*Boston Daily Evening Traveller.*

SELECTED.

NEVER DESPAIR.

"WHAT, not when one has failed, as I have done, after ten thousand efforts to rise into spiritual triumph? What *can* I do but despair?" inquires a discouraged disciple. Do? You can TRUST! As when one is fainting, he falls helpless into the open arms of a friend, so you in your perfect weakness, can leave all other aids alone, and sink in self-despair into Christ's bosom. "But he will let me utterly fall!" Hush! dear reader. That saying is an insult to Christ. It exposes a conviction on your

part, that Christ can be guilty of falsehood and lying. Forbear that doubt, therefore! You CAN sink into Christ and rise to spiritual life and victory; therefore, "never despair!"

But we hear another voice. It comes from the delicate invalid—the exhausted mother. "I have nothing to hope for," is her language, "my health is gone: my hopes crushed. Motion is toil to me, and existence pain. Darkness is in my soul, and I am weary of life, and yet I dare not die. Must I not despair?"

No, child of affliction, no! Even you must hope. Never despair! Jesus loves YOU. That thought is a cheerful ray of light, in which you may rejoice, at least a little. True, you are a physical sufferer—perhaps you always will be—yet

"Look yonder at that cloud, which through the sky
Sailing long, doth cross in her career
The rolling moon. I watched it as it came,
And deemed the dark opaque would blot her beams.
But melting like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own;
Then passing, leaves her in her light serene."

Do you understand the poet, lady? As that cloud clothes the moon in richer beauty, so shall your afflictions, patiently borne, robe your suffering spirit in lustres, which will make it all the more precious to its Redeemer forever—yes, FOR EVER!

Can you not then endure a *little* hour of suffering for an eternity of increased bliss? Aye, you can! Then let hope sing its songs once more in your soul, and whatever may be your pangs, bear them, gazing most lovingly in the face of Jesus and saying, "Lord I will never despair."—*Zion's Herald*.

THE heart of man is his worst part before it be regenerated, and the best afterwards: it is the seat of principle, and the fountain of actions. The eye of God is, and the eye of the Christian ought to be, principally fixed upon it.—*Flavel*.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

THOUGHTS of God, and desires to love and obey Him, are among the first, to which memory reverts. Early did I bow as a suppliant, to plead for forgiveness of sin, and invoke the blessing of God, and Divine guidance; but not till I had entered my tenth year, did I fully resolve to follow my Saviour; I then sought, and found, the "pearl of great price."

I am aware of the opinion of many respecting the conversion of children; but, I bless the name of the Lord, I can testify from blessed experience, that it is the glorious privilege of *even children* to obtain a knowledge of sins forgiven — to be initiated into the family of God. Would to God that I could say I have always kept as close to my Saviour as I did during the few first years of my Christian course; but alas! I have been contented — at least in a measure — to live far beneath my privilege.

Not long after my conversion, my attention was aroused to the subject of holiness. Whenever I heard it discoursed upon, I listened with fixed attention; and very many places have witnessed my prayers and struggles for the blessing; and I verily believe, had I been properly instructed in regard to it, I might have been, long ere this, instead of vacillating to and fro, firmly established. Thanks to God, I have at last learned, it is by *placing and keeping our all upon the altar*, as a "living sacrifice," and *trusting* God, for the fulfilment of His promises, that we *obtain and retain* the blessing of holiness.

After several years of forward and retrograde motion, (forward when pressing after holiness, and retrograde when relinquishing my efforts to obtain it,) I find it is the privilege of the child of God to be *continually advancing*. It pleased God that I should again be aroused to behold my high privilege in the Gospel. I was permitted to listen to a faithful ambassador, who presented the

requirements of God in such a light, as I never before saw them ; and while I listened to the will of God, “ *even your sanctification*,” — to the command of God, “ *be ye holy*,” — to the provisions made for us in the Gospel, — and to the promise, if we asked we should receive even *the blessing of full salvation*, — the Holy Spirit accompanied the word spoken to my heart. The longer I listened, the more settled became my convictions, that I had not fully obeyed the *command* of God, and consequently was not performing His *will*.

The sermon of the Sabbath became the study of the week. I saw, I felt, — I wept and prayed, — I resolved, and re-resolved. The messenger of salvation ceased not to proclaim the *whole truth*. Permit me here to suggest a thought — Would not more good be done, more souls be saved, if the Watchmen were more *explicit* upon this subject ? O ye heralds of my Master, ye who are commissioned by the living God to speak to the people “ all the words of this life,” cease not to proclaim a *free, and a full salvation*. Present Christ as a complete Saviour, “ able to save to the *uttermost* all that come unto God by him, seeing he ever liveth to make intercession for them.”

The Spirit ceased not to apply the truths spoken to my heart ; every word belonged to me. I began to feel deeply, — but the tempter whispered, “ you have felt deeply before upon this subject ; you have prayed both in public and in private for this blessing, yet you have never received it.” Such thoughts passed, and re-passed, through my mind, until I had determined I would not pray for the blessing in public ; no one but God and myself should know my feelings, but if there was such a thing as having the heart *cleansed* from all inbred corruptions, such a heart should be mine ; but it should be sought secretly.

My heavenly Father soon showed me this was impossible in my case. The more I prayed, the more I discovered my unlikeness to God ; the nearer I tried to get to God, the greater seemed the distance. Oh, the loathing of self, the deep self-abasement of spirit which I felt ! My feelings became so intense, it was impossible to conceal them, — food became unpleasant, — sleep departed from my eyes, and slumber from my eyelids. After

conversing with a friend one night, I fell into a troubled sleep, but my feelings became so agitated by a dream, that I soon awoke myself, crying, "Lord, save, or I perish :" but my heavenly Father was unwilling I should perish ; in kindness He showed me the evils of my heart, that I might thenceforth shun even the *appearance* of evil. A brighter day was about to dawn upon my soul.

Friday evening, July 13th, 1849, found me cherishing the determination not to slumber, until I had obtained the witness that I was *now saved*. I prayed, felt some relief, but was not satisfied, — still continued to agonize with God, — endeavored to search my heart to see if any idols remained, — and discovered an unwillingness to *profess* the blessing, even if I should receive it. A time and place were presented to my mind, in which I might be called to profess what the Lord had done for me. I shrank from the performance of such a duty ; here was a point in which I lingered, — it seemed as dear as a *right eye*.

I saw the conditions, and the consequences. Receive the blessing in God's way, or reject, and forfeit the favor of God. I don't know but, had my feelings been a particle less intense, I should have refused to comply, so great did the cross then appear. There was no alternative, and while I shrank from the former, I dared not do the latter. It seemed as if life and death were set before me ; in the intensity of my feelings I cried, "Let me have it in *any way*, on *whatever conditions* Thou art pleased to bestow it, but *the blessing I must have*." Long shall I remember that glad moment ! — yes, in a moment, "the peace of God, which passeth all understanding," ruled my heart. Jesus appeared as my *present* Saviour, saying, "PEACE, BE STILL." I saw no unusual light, I heard no audible voice, but I felt as I never had before.

"A *sacred awe*, that *dares not move*,
And all the silent heaven of *love*,"

filled my soul. In a moment, this question was proposed. "Will you *profess it at such a time, in such a place, if required?*" I instantly replied, Yes, to congregated millions if necessary. No-

thing appeared like a cross. I felt the sweetness of freedom; never did the word *free* have such a meaning as then. I longed to publish the glad tidings of *salvation from sin*. But the tempter did not like to be thus baffled, and the next morning, he reasoned in this manner.

You do not feel just as you did last night; be cautious about professing to have received so great a blessing. I replied, I received such a blessing as I never before obtained. Yes, but it was not *full salvation*. He succeeded so well in his insinuations, as to cause a cloud to arise, and, not understanding fully his devices, I began to reason thus: Well, perhaps I had better be careful about speaking of what I have received, for I would not for the world *profess* to enjoy what I do not *possess*; it may not be the blessing of holiness; though I should as soon have doubted my own existence, as to have doubted that the Lord blessed me on the previous evening.

It was Saturday; in the evening I was to meet my brethren and sisters in class; should I tell what great things God had done for me, or should I *hide the light*? I believe I shall never forget the blessing I received Friday evening; neither shall I forget the darts that the enemy thrust at me, Saturday. God only knows what were my feelings,— were I to attempt to describe them, language would fail.

Thanks to my heavenly Father, He did not leave me. I attended class; but oh, the conflict between light and darkness, between truth and error! I finally resolved I would tell what my feelings had been, for a few weeks that had passed, and what they were on the evening previous, if the Lord would assist me by His grace. I know not what I related of my feelings during the past weeks, but while speaking of what I had received on the previous evening, I gathered new strength; the clouds dispersed, the mists disappeared, Jesus appeared as my *present Saviour*; my victory and joy equalled, if not surpassed, the sorrow of the conflict I had endured. I stood in the sunlight of my Father's countenance, I felt to exclaim with the poet,

"**SALVATION!** let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound."

I had yet to learn that sore temptations awaited me, and many times while enduring the buffetings of Satan, he has tauntingly said, "If you were *wholly the Lord's*, you would not be thus tempted; *this* is an evidence against you, if there is no other."

Sometimes it has seemed as though all the powers of darkness were arrayed against me, yet I have endeavored to keep my *all* on the altar, believing that the blood of Jesus is *ever efficacious to cleanse* and *purify* the heart. I have ever found the grace of God sufficient for me. Blessed be the name of the Lord for the great salvation He has provided for us. It is not by works of righteousness which we have done, or can do, but by His mercy He saves us. I love the *way of holiness*, — it is a delightful way, — it is a glorious way. Though I often find the way very crucifying to the flesh, yet I am perfectly satisfied with the plan of salvation. Though I have sore conflicts, yet I have glorious victories. What though the winds and waves beat heavily against my little barque, threatening to upset it, yet while *faith* beholds a "Father at the helm," I have the assurance that through the skill of my heavenly Pilot, I shall outride the storm.

I believe it is our privilege to grow in grace, to be constantly advancing. Blessed be the name of the Lord, the way of holiness is a progressive way. I see the best of the land yet before me. Thank God, there are lengths and breadths, heights and depths, in the ocean of LOVE, that I have never yet fathomed. I can say with the Apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

Who can describe the blessedness there is in feeling *Christ an indwelling Saviour?* What language is adequate to portray the joys of a full salvation? Glory be to the triune God! Praise the Lord! I have no fear only of offending Him; no desire but

to glorify Him ; no ambition but to do His will. Hallelujah ! Jesus reigns unrivaled in my heart.

“The promised land from Pisgah’s top,
I now exult to see ;
My hope is full, (*O glorious hope !*)
Of immortality.”

M.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRISE IN 1852.

XI.

THE DEALINGS OF PROVIDENCE WITH IRISH AND AMERICAN POPERY.

SOME remarks of Dr. Edgar’s, at the late meeting of the Evangelical Alliance in Dublin, have suggested the above topic, — and we desire to direct the attention of our readers to it, confining ourselves chiefly to the facts which of late have become so marked, especially in their bearing on Christian missions and the Providence of God.

The early history of Ireland is obscure, but at whatever date Druidical superstitions gave way to the religion of Christ, that religion continued to reign over Ireland long after the rest of Europe had submitted to the yoke of Rome. There was once a day in Ireland when the Book of God was free ; when, under the ministry of the pious Culdees, the mass, and purgatory, prayers for the dead, and such like “lies in hypocrisy,” were unknown. Gradually, however, corruption spread ; and in 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being entirely subjected to the dominion and religion of the “Man of sin.” Thus, by force and fraud, unhappy Ireland fell ; and, in one short century, under the withering curse of Rome, her purity and her glory were no more. And now, after six hundred years’ experience of unmitigated popery, Ireland is before the civilized world, an awful example of how Romanism blinds

the mind, debauches the morals, and ruins even the political condition of any people over whom it has sway. Then mark the influence of this Irish popery, as it is designed to act on the destinies of our race. Romish heathenism is adding fearfully to the number and the wickedness of those dangerous and perishing masses which crowd the cities of Edinburgh, Glasgow, Liverpool, London, &c.

But the United States, above all other countries, has an intense interest in this subject. It is no secret, what are the principles, the efforts, and the avowed intentions, of the Papacy toward this country.

What are these *principles*? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the Church do not recognize any privileges as belonging to persons not Catholic; that their marriages are not valid; that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding Pope, "flows that absurd and erroneous doctrine, or rather raving, in favor and defence of *liberty of conscience*, from which most pestilential error the course is open for that entire and wild *liberty of opinion* which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a state — unbridled *liberty of opinion*, licentiousness of speech. Hither tends that worst, and never to be sufficiently execrated and detested *liberty of the press*." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consumes the depraved elements of the evil."

The *Efforts* of the Papacy are consistent with these principles. It has long been the aim of Popery to fore-occupy these United States, through its agents, the Jesuits. Millions of dollars, and multitudes of priests, with a large influx of Popish emigrant population, have been poured into this country for that purpose, — the aim being to assimilate our population as much as possible to those of Mexico and Brazil. Accordingly, while they only spent 13,750 francs on South America last year, they spent 763,234 francs on North America.

Ireland is chiefly relied on for the accomplishment of their purpose. She supplies the priests, and divinity Students from Dumcondra, Maynooth, &c., and also the popish population.

The Commissioners for Emigration, in their Report for 1851, state that, from 1841 to 1851,—in ten years—1,289,133 of the Irish people have emigrated, chiefly to America,—and also that the money sent to Ireland from North America, or prepaid as passage money, from 1848 to 1851, amounted to \$2,947,000. While Ireland supplies the priests and people, popish France, Austria, and Rome contribute the *money*, to aid the Romish cause in America.

Their *avowed intentions* coincide with their efforts. They make no secret of their objects. It is twenty-two years since the Romish Bishop of Cincinnati wrote thus in the Quarterly Register: “The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste,—the moments are precious. America may one day become the centre of civilization, and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence.” Again, the Romish Bishop of Charleston, Dr. England, after his return from Rome, in an address to his clergy, said of the Romish Bishops of Ireland: “They are ready, so far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the ‘Island of Saints,’ a sufficient number of those properly qualified to supply our deficiencies. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the faith. This year their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance.”

Here, then, is the avowed design of Rome on the United States,—and such the part which unhappy Ireland was intended to answer in that design. Accordingly, Protestants have been aroused and alarmed, at the prospect before us. Dr. Beecher, when he wrote his “Plea for the West,” twenty years ago, little thought what a verification of his own words he would live to see, when he beholds, as he now does, a tide of immigration to the amount of nearly 1,000 per day, dashing upon these shores, four-

fifths of which are Irish Romanists. So much for the policy of Popery in relation to Ireland and America.

But there is a God on the side of Protestantism, who is more than a match for all the arts of the "Man of sin,"— and who can take these wise ones "in their own craftiness." Let us turn, then, and contemplate some of the purposes of Providence, as manifested meanwhile, both in Ireland and America.

As to Ireland,— some time ago God sent the famine and the pestilence through the popish portions of that country,— and thousands died unanointed and unshrivied. The priests having failed by holy water and other pretensions to stop the destruction, afterward exhibited the usual stern and selfish features of their system. In this extremity, the Protestant Christians of America, England, and Ireland, rushed to the rescue, and acted the part of the Good Samaritan. The grateful heart of the miserable Papist was touched, and an impression in favor of a religion productive of such fruits was created, which, in spite of the denunciations of the priesthood, has lasted to this hour. Then came the religious awakening. The Rev. A. Dallas, with some Christian friends, dispatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people; they then directed through the post office to an immense multitude of respectable Romanists, 90,000 copies of three very suitable religious tracts, which, there is reason to believe, told powerfully on many minds, and were the means of awakening a spirit of enquiry, which has been productive of extensive good. The Irish Church Missions to the Roman Catholics then went into operation, and employed missionaries, Scripture readers, and teachers, in several of the large towns; these maintained with the Romanists a friendly controversy on the leading tenets of their systems, and endeavored, in a loving, religious spirit, to overturn their errors and establish Scriptural truth. The other agencies already in the field, belonging to the Presbyterian, Congregational, and Methodist bodies, were stirred up to new diligence, and the blessing of God very abundantly rested upon their efforts.

The south and west of Ireland, and the city of Dublin, are the principal scenes of this work of reformation. In Dublin alone, about two thousand Romanists are visited weekly, and the Popish controversy is now conducted there with great keenness. Controversial sermons are attended by large congregations, classes for enquirers are thronged, and Scripture truth, in striking texts, or short dissertations, is displayed in placards carried through the streets, or placed on the walls. These societies employ 108 mis-

sionaries, and 643 lay agents ; 23,610 children are under instruction, — and such is the interest awakened among Romanists by these efforts, that sometimes a thousand of them are present at a single meeting in Dublin ; and such the success, that 150 converts from Romanism, have, in a single district in Dublin, joined the Protestant Church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery ; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have within the last two years, been, by these various societies, brought out of Romanism.

So great was the interest awakened, that the London Times newspaper sent a commissioner direct to the scene of action, and his reports, after careful intercourse and examination, only confirmed the previous statement. And in the very organs of the Papacy themselves, we find the most convincing evidence of the reality and extent of the work of reform. Here is the acknowledgement of one of their leading Journals — the Dublin Tablet for November, 1851 : — “ We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city in which we live. We learn from unquestionable Catholic authority, that the success of the proselytisms in almost every part of the country, and, we are told, in the metropolis, *is beyond all that the worst misgivings could have dreamed of.* There is not only no use in denying these statements, but it would be an act of treachery to the best interest of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment.” But Providence is dealing with Popery in Ireland in another way also. The census of 1841 gave a population to Ireland of 8,175,124. The Commissioners of Public Instruction ascertained that in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here was fearful odds against Protestantism. But famine, emigration, conversions, and other causes, have effected an incalculable change. It is thought that the population reached 9,000,000 in 1846 ; but the late census (1851) shows the population is now only 6,515,794. Ireland then has lost, since the last census, more than 2,000,000 of her population, — nearly the whole of this number being Romanists, — and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this : Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of the account 500,000 Popish paupers,

shut up in work houses, the Roman Catholic and Protestant population of Ireland are nearly equal.

Both these statements may be too sanguine, — but one thing is certain, whatever be the exact relations of numbers, God has been, and is now, dealing severely with Irish Popery.

Let us now turn and contemplate the present manifest dealing of the same Providence with Popery in the *United States*. America was once a Catholic country. Its discoverers and first colonizers were Spanish Papists, — and France made repeated and vigorous attempts to gain an ascendancy here. But God wrested it from the dominion of Rome, and gave it to Protestant hands. Two hundred years ago, the Jesuits were eagerly anticipating the subjugation of this land from the Atlantic to the Pacific; immense preparations and efforts were made to realize this at any cost, and by any means. Bancroft tells us (Vol. I., pp. 61, 73,) that the first colony in North America, except Mexico, was a Protestant colony, planted by Caspar de Coligni, as a city of refuge for Protestants. It was destroyed expressly as Protestant. Thus was North America baptized by Jesuit priests with Protestant blood; yet despite of all the machinations of Rome, God confirmed the covenant, and made this land the asylum and home of Protestantism. And ever since, Rome has been putting forth all her efforts to gain the ascendancy here, — and of late years, she has been boasting of her success and of her hopes. But what has God been doing, meanwhile? Let Papists themselves furnish the reply to this question. It has long been the conviction of Protestants that, of the Irish Romanists emigrating to this country, one-third, at least, were lost to the Romish Church. It has been shown by one of themselves, that this estimate was far below the truth.

The Rev. Robert Mullen was sent here last year, by the hierarchy of Ireland, to collect money to found a Popish University in Dublin. He travelled through the United States, and made extensive enquiries, and, as the result, has published a letter under the caption, “A Word in season to the Priests of Ireland,” in which he gives the following figures: —

The Catholic population of the U. States in 1839, was	1,200,000
Irish Catholic emigrants from 1825 to 1852,	2,000,000
Catholic emigrants from other countries,	250,000
Increase by births and conversions since 1839, say	520,000
	—————
Number who ought to be Catholics,	3,970,000
Number who are Catholics,	1,980,000
	—————
Number lost to the Catholic Church,	1,990,000
Say, in round numbers, two millions!	

Dr. Mullen concludes by recommending that "the people be kept at home, and millions be thus saved from spiritual destruction." In corroboration of this a priest at New Orleans lately admitted that 2,000,000 had been lost to "the Church," who were chiefly Irish Roman Catholics. And even these views are strengthened by Mr. Robinson, who lectured lately in New York, and who is considered an authority among them. He affirms that "of the population of the United States there were 3,000,000 of born Irishmen, and 4,500,000 of the descendants of Irishmen, making together, 7,500,000." And yet, taking it on the authority of "The Catholic Almanac" for 1851, (p. 225,) the number of Catholics now in the United States is but 1,614,500. The "Annals of the Faith," (1851, p. 329) estimates it at 2,000,000. Such, in their own showing, is the immense falling off!

Mr. Mullin's letter, with its candid admissions of the gradual extinction of Popery in the United States, has created a complete *furore* among the Irish clergy of both creeds. The Protestant party have had the letter printed and circulated among several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation.

The Romish clergy, from the "Lord Primate" down to the humblest curate, appear to be perfectly astonished by its revelations,—and the whole machinery of "Mother Church" has been got in motion to check a system which has led to such disastrous results as those vouched for on the competent authority of one so high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic, is the first great object of the counter movement just now at work. But that effort will also fail. Meanwhile, the emigration of the young and vigorous—leaving behind the old and destitute—is fast tending to the desertion of Ireland by its Celtic population.

On the whole, it is becoming increasingly evident that Rome is in the hands of God. She has a fearful account to settle with Him for the terrible injuries she has inflicted on the bodies and souls of men,—and the awful hour of her retribution hastens on, "for strong is the Lord God who judgeth her."

W. BUTLER.

Shelburne Falls, Mass., Nov. 8, 1852.

IT will cost something to be religious; it will cost more not to be so.

Editorial Miscellany.

CONTENTS OF THE NUMBER.

BEING prevented, by indisposition, from writing much ourself, we beg leave to call the attention of our readers to the articles furnished by our correspondents. The number opens with an article from our old friend and contributor, Rev. Daniel Wise, on "*the past, present, and future*," a very important topic of contemplation, as we enter upon the new year. No one is so well prepared to see the hand of God in Providence, as he who "dwells in Him" by a living faith—and such will be anxious to know how they may most effectually become "co-workers with God" in the prosecution of the great purposes of His will. We live in an eventful age—eventful not only in a political point of view, but equally so in a religious. Seldom, if ever, has error assumed such enticing and deceptive forms. Never has it threatened, with so much hope of success, "to deceive, if it were possible, the very elect," as at the present. If Christianity, as our brother contends, is our only security in this hour of danger, then holiness, which gives to Christianity its energy and power, is indispensable. It is not an orthodox creed alone that we need, (though this is highly important,) but that living "faith that overcometh the world." Reader, do you possess it? If not, let the securing of it be the first great business of the year. Let not your attention be diverted, but persist in a diligent search for it till with Paul you can say, "I can do all things through Christ which strengtheneth me."

Our readers, especially the tempted, will derive profit and comfort from the perusal of the article entitled "Trust in God," by Ida. It is full of marrow. We owe an apology both to our readers and our friend "Ida," for so long withholding this communication, but it has been owing to circumstances which we could not very well control. We hope to hear often from our correspondent during the year. We commend Br. Owen's answer to "An objection to professing holiness," to the serious consideration of those who, in view of what has been said and written on this subject, are disposed to withhold the "confession of the mouth." That exceptions may be taken to the time, manner, and spirit, in which such professions are sometimes made, we admit; but to take the ground that we are not to utter to God's praise "the memory of His great goodness" in saving us to the uttermost is, in our humble judgment, a position wholly untenable. We are happy in being able to record the opinion of the great statesman so recently taken from our midst, on the need of "a great deal of preaching *on the duty of personal holiness*." We have nothing to say of Mr. Webster as a religious man; but that he possessed a towering intellect, a shrewd and observing mind, not even his enemies will deny. Such an opinion, then, from such a man, will be remembered, and will exert an influence.

"Never despair" will be found a word in season to the sinking and desponding. The department of "Christian Experience" will be read with interest by those who delight to hear and read what great things the Lord hath done and is doing

for the souls of His people. The Missionary article is somewhat longer than usual, but we think this will not be deemed a serious objection to it, on perusal. We purpose, however, to keep all our contributors within suitable bounds, that each number may contain as great variety as possible. Our old contributors will occasionally address us, and others will be enlisted in the work, and all that can be, *shall be* done, by the grace of God, to render the Guide an efficient instrument in diffusing this leaven throughout the earth. Brethren, pray for us,— and aid us by every means in your power in the prosecution of this noble enterprize. In conclusion, allow us to wish you all a **VERY HAPPY NEW YEAR.**

NORTH CAROLINA CONFERENCE.

WE are informed by one of our correspondents, a member of this Conference, that at its late session, great interest was manifest among the preachers on the subject of holiness.

Jesus, let *all* thy servants shine
 Illustrious as the sun;
And, bright with borrowed rays divine,
 Their glorious circuit run.

Never was there a louder call for a holy ministry. Pray, beloved, for the sons of Levi. We have many excellent agents in this Conference, who delight to exhibit the gospel in its fulness. May God increase them more and more.

IS THE GUIDE USEFUL?

REV. J. A. BRUNER, after sending us the names of two new subscribers, adds:

"These sisters are members of a female class in my charge, of which I am leader. Last Wednesday, after class, I loaned one of them a number of the Guide, and the other a bound volume. One of the sisters sat up till midnight, reading the precious volume, which fanned the flame of holy love, so that she could not close her eyes in sleep for several hours afterwards. To day, she returned the volume, which she had read through, and her dollar as her subscription. The other sister brought her dollar also, but retained the borrowed Guide that she might give it a second reading.

This encouraged me to-day to detain the sisters after class, and offer others of them the use of my bound volumes, which I pray God may be made a blessing to them, and secure their patronage to a periodical which has been a great profit to my spiritual welfare, the past eight or nine years.

I was much interested in the perusal of the number for last month, containing several valuable articles, one of which, especially, deserves a wider circulation than it will obtain through the Guide. I refer to the article from the pen of Dr J. T. Peck.

One of your subscribers, a patron for years, and a lover of the Guide, whom wealth and position, but above all, true piety, made conspicuous in the church in

this valley, has recently passed away to her home in the skies. On Sunday morning, Oct. 4th, our beloved Sister, Mary A. Baggs, entered upon the rest of that eternal Sabbath and clime of blessedness of which she oft spoke in glowing language, while lingering with us below. She was a witness to the power of the all-cleansing blood of Jesus, and the interests of his kingdom were most dear to her heart.

Assuring you of my interest in, and attachment to, your periodical, and the experience it is designed to promote,

I remain yours in Christian love,

J. A. BRUNER.

Another Brother in the ministry, after writing on business, adds:—

“ Glory to God, Brother, the Guide is becoming more and more interesting. Every number is laden with precious truths, drawn from the Word of God, and *experience*. The latter will teach more in one minute, than mere theory would in a lifetime. Go on, God bless you; and while I have power to act, I will send as many subscribers as I possibly can. Pardon me, dear Brother, but I must say Glory to God, for my soul *feeds* upon Carmel and Bashan. I can sing with a full soul,

“ My God, I am thine, what a comfort divine,
What a blessing to *know* that my Jesus is mine!
In the heavenly Lamb *thrice* happy I am,
And my heart doth *rejoice* at the sound of his name.”

“ Excuse the liberties above taken, and rest assured that Bro. Degen and the Guide are in remembrance before the throne of grace.

“ Yours, in the best of bonds.”

THE DECEMBER NUMBER.

THE title page in this Number will be found stitched up in the middle of the book. This will all be made right by the binder, when the volume for the year is bound up, if his attention is called to it. It was found difficult to fold it otherwise.

LITERARY NOTICES.

“ *To DAIMONION*,” or, *The Spiritual Medium*. Its nature illustrated by the history of its uniform mysterious manifestation when unduly excited. In twelve familiar letters to an enquiring friend. By Traverse Oldfield. Boston: Gould & Lincoln, 59 Washington Street.

We have read these letters with no ordinary interest. They constitute, emphatically, “*a book for the times*.” Avoiding the extremes of, on the one hand, ascribing these mysterious phenomena to the agency of invisible spirits, and, on the other, regarding the whole as a humbug, our author, without attempting to explain

the mystery, assigns to them what he believes to be their appropriate place in the list of natural causes. There is nothing in the style of the book that can offend any one, while there is much in the form of historical facts which will interest all. The following, while it affords a specimen of the author's style, gives a melancholy, yet we fear truthful description of the moral influence of this so-called "spiritual philosophy" on its "experimenters."

"His moral affections soon feel the influence. In the circle intent on spiritual manifestations, religion was all his theme; but at home he speaks hastily, often harshly; he feels conscious that the ties of his attachment to those who should be most dear to him, are weakening; and he finds his impressions of duty to his family, and friends, and neighbors, growing blunted and dimmed. Finally, his religious nature feels the searing blight; his faith is all afloat, rocking, and tossing; the anchor of his hopes is broken off at the flukes; and, driven starless and heavenless by every wind of doctrine, even the white wings of his Christian charity, which once bore him to every chamber of suffering, are now riven as by a pestilential gale. Ere he is aware, he is *lost*."

THE AMERICAN NATIONAL PREACHER for November, is before us. It contains sermons on,

I. "All is yours." By Rev. James W. Alexander, D. D.

II. The immortality of character. By Rev. H. G. Livingston.

The reputation of the work is well sustained. Rev. J. M. Sherwood, Editor. New York: J. V. Pettis, 24 Beekman Street.

We have received the METHODIST ALMANAC for the year 1853. Like its predecessors, besides the matter properly belonging to an almanac, it abounds with valuable statistical information, relating to the several branches of the great Methodist family and to matters in general. It is also interwoven with choice religious reading, some extracts from which we may occasionally give in our own pages. New York: Carlton and Phillips. Boston: James P. Magee, Agent.

RECEIPTS FOR THE GUIDE.

FROM NOV. 5, 1852, TO DEC. 1, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Bullock Miss C A	1 July '53	Irving Wm	1 Jan '54	Rusk E T	1 July '52
Bacon Eliza F	1 Jan '54	Johnson Mrs P of	2 Jan '54	Smith Sarah	1 Jan '54
Barrie James	1 July '53	Jennings Miss L	1 Jan '53	Sites Louisa	1 Jan '54
Bond Mrs C	3 Jan '53	Jolly Mrs H B	2 Jan '53	Snow Dr A B	1 Jan '53
Bond E T	1 July '52	Jones John	2 July '53	Stetson Electa	1 July '53
Cowles T F	1 Jan '54	Keeney Timothy	2 July '53	Silverstein G A	1 Jan '54
Caswell Mrs S	1 July '53	Keiley Rev J D	3 Jan '53	Turner Emily	1 Jan '54
Dickerson Mrs J	1 Jan '54	Lent Sarah	50 July '52	Taylor Rev I	1 Jan '53
Dodge Eliza	1 Jan '53	Long Maria E	1 Jan '54	Tuxbury David	2 July '53
Dutton Susannah	1 July '53	Lewis Mrs E A	4 Jan '53	Usher Roland G	1 Jan '54
Dewing Mrs C	1 Jan '53	McCants Mrs A B	2 Jan '53	Van Shaick M R	1 Jan '54
Echols Mrs M E	1 Jan '54	McAden Rev I	1 July '53	Wakefield Jane M	1 Jan '54
Francis Almira	2 July '52	Meacham Mrs E	1 Jan '53	Williams Maria	1 July '53
Green Mrs J	1 Jan '54	Morrison Mary	1 Jan '53	Williams Rev E P	1 Jan '54
Guthack J Q	1 Jan '53	Norris James	1 Jan '53	Webster Rev H	1 Jan '53
Hathaway N	1 July '53	Pinkton Mrs M J	3 Jan '53	Warner Mrs P B	1 Jan '53
Hartwell Rev J	1	Paige Smith.	1 Jan '54	Witt Samuel	1 Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.